

In the name of Allah, the Beneficent, the Merciful.

THE WOKING MUSLIM MISSION
AND
LITERARY TRUST
(Registered)



The Shah Jehan Mosque,
Woking (England)

PUBLISHED BY

**The Woking Muslim Mission and Literary Trust,
The Shah Jehan Mosque, Woking, Surrey, England**

“Oh ye who believe; shall I show you a commerce that will save you from painful doom.

“Ye should believe Allah and the apostle, and should strive for the cause of Allah with your wealth and your lives. That is better for you, if ye did but know.” (Al-Qurân, lxi—10-11.)

By no means shall you attain to righteousness until you spend (benevolently) out of what you love; and whatever thing you spend, Allah surely knows it. (Al-Quran 3 : 91).

Behold! you are those who are called upon to spend in Allah's way, but among you are those who are niggardly, and whoever is niggardly is niggardly against his own soul; and Allah is Self-sufficient and you have need (of Him), and if you turn back He will bring in your place another people, then they will not be like you. (Al-Qurân, xlvii : 38).

AN URGENT CALL

Dear Brother-in-Islam, Assalam-o-alaikum.

A thoughtful man or woman hardly needs to be told that the social and moral fabric of the world is in the melting pot. At all such points in the history of the world, some religion has supplied the basis for a new construction. Which religion, do you think, is going to play this privileged rôle this time? Which religion, again, can take up the intellectual challenge of the age? Whoever has been in touch with the Movement as represented by this Mosque knows full well that the religion that can take the field at this juncture, and has, indeed, already taken the field, is Islam—and Islam alone.

Constructive work, however, always needs patience. The possibility of Great Britain,—the leading country in European civilization, which has admittedly permeated the whole of the existing world of humanity—turning Muslim, is no more a dream of a few believers like ourselves: it is discussed even by outsiders. Only the other day, a Parsi gentleman called Attem, in his book *Twisting of the Lion's Tail*, admitted this possibility in very clear language. It is not even a year since Mr. Hughes, the famous Welsh novelist and traveller, announced, "If England had turned Muslim" for his subject at the Swansea Geographical Society.

To Muslim, no other prospect would be as

joyous as that of Great Britain turning Muslim—Great Britain, which, for the past three or four hundred years with all its professed non-intervention in religious matters, has in its ignorance been using its enormous political, economic and intellectual resources for the collapse of Islam as a force in the world.

Believe me, I am speaking from conviction when I say that this nation is going to make a thorough atonement for its hostility towards Islam by serving its cause in the future in the same way as the Roman Empire did with regard to Christianity, and the old Turks did with regard to Islam itself.

The Woking Muslim Mission is no longer just a centre of propaganda. It is now looked upon by the thinking section of the population as a source from which Great Britain is destined to draw its reconstructive energy. The calls for enlightenment coming from people in different walks of life here are a clear indication of the fact.

As I see it, the leaders of thought in this country are convinced that Islam is inevitable as a religion for this country. As usual, however, they are lacking the courage to state this revolutionary proposition in the face of a public, which is notorious for its conservatism, and has an unbounded regard for tradition.

The task before us, just now, therefore is effectively to approach the masses. It must be said here, to the credit of the British masses, that they no longer have that implicit faith in their religious leaders, or that confidence with regard to the

existing course of their lives.

They have been having, of late, a vague feeling of restlessness, not only in their religious outlook, but also in their social behaviour. Whatever we old races of Muslims may think and feel about our attitude towards life and our social conduct, given an understanding of these, the average Britisher to-day finds an enormous change in them for the better from what they have been having hitherto. I have carefully analysed this situation during my eight years' work in this country, and I am convinced that this is one of the most outstanding facts of British life to-day. Praise be unto Allah !

To me it appears that the diffidence of some Muslims about the potentialities of Islam as a moral and cultural force in the world is due to their not having seen it from the outside, and from the points of view that really matter in civilized existence, like that of peacefulness of the inner self, sweetness of social relationship, and cheerfulness of spirit in facing the vicissitudes of time. It is this latter virtue of life that Islam always particularly offers to its adherents—old and new—as a result of its elevating beliefs and refined practices, and it is these virtues which the British people understand as the insistent demand of the times on our Islamic sense of duty.

To aspire to be the saviours of the world may sound a little amusing to some sceptical people, but that is exactly what wakeful Muslims have to be at this moment. Allah's ways have always been easy where to the world they have appeared difficult, and

vice-versa. To-day, also, the chance of really acting as His instruments in the construction of a new world is palpably offering itself to the Muslims. Any sacrifice, any suspension of the normal activities of social existence, will be an inadequate price for this great opportunity for service.

To our great misfortune, there are very few Muslims to-day who can realise the full significance of the position outlined above. Of late, if the demand for preaching activities in Great Britain has been louder than ever before, Muslim patience and zeal seem to have worn out to some extent. The success of Islam in the West, rather than adding to the zeal, has brought about an apparent flagging. Our Mission funds, indeed, have been very badly of late.

Personally, I take it to be a trial from Allah—a trial for us who are working in the field, as also for those who, like your good self, are supplying us with material resources from afar. Given the needed wakefulness and anxiety for the course of destiny, every trial, as you know, brings fresh signs from the Lord, and a fresh victory. May this trial prove such !

We are trying our best here to turn this trial to the best advantage. I am sure, after you have perused this letter, you cannot sit silent either. May I suggest to you a way by which you can join us in our efforts ? You may call a meeting of all sensible Muslims in your place, and appeal to them in the name of Allah, His religion and collapsing human civilization, to come forward with their mite

to save the sacred Cause at this turning point in its history. Impress upon them that there can be no Cause quite so great as this, and no interest of the Muslims can be higher than the one involved at this moment. Tell them that, humble as this Movement is in appearance no other movement in recent history has provided such a great chance for the betterment of the Muslims themselves, and of those towards whom it is directed. The moral antagonism of Europe towards Islam has been weakened to the vanishing point—the material and the intellectual opposition will have little chance of surviving for any great length of time. Moreover—the opposition has been gradually changing into active support, which is destined to be actual championship at no distant date.

Let us, therefore, on our side, keep the flag flying at all costs.

These are days of “flag days” all the world over. Thousands of pounds are collected for ordinary institutions by these “days.” Is it too much to ask some friends to organize some Woking Mission Day in their respective places? Remember this is the most important of all Movements that have been launched in our times for the welfare of men as men. Remember, also, that neither the policy, the activities of the Mission, nor the result thereof have anything objectionable or disappointing in them. The policy of the Mission has been absolutely non-sectarian—a policy that brings back the original solidarity of Islam after the lapse of many centuries. The activity of the Mission has been most scientific

throughout, its propaganda most economic and efficient. And the result of its activities has been an awakening to Islam not only among the English speaking section of humanity—but also outside. Important books and articles from its publications have been translated into the different languages of the world, adding vigour to the general expedition of Islam against Christianity in this country.

Moreover, no one can gainsay the fact that it is the Woking Movement that has created the general awakening among Muslims all the world over to a sense of intellectual service to the cause of Islam. The scores of organized or semi-organized Tabligh associations throughout the world look upon Woking as their Light-house. In the continuance and the growing vigour of this Movement lie the inspiration of all these Movements. So let us not allow this Mother organization to wither in any way.

Let our wakeful brothers and sisters make a strenuous effort to give this Movement an energetic going forth by making it financially carefree at this moment when the demands for its services are more insistent than ever, and yet, paradoxically enough, its lack of resources is creating such a great handicap.

Will you, with the remembrance of Allah, make a serious determination to make an effort on the lines indicated above to collect funds for this institution at this vital point of its career?

Allah is sure to send His angels for your help.

AFTAB-UD-DIN AHMAD (B.A.)

Imam, The Mosque, Woking.

All remittances to the Financial Secretary, The Woking Muslim Mission, Azeez Manzil, Brandreth Road, Lahore, (Pb. India) or The Imam, Mosque Woking, Surrey, England.

MUSLIMS IN ENGLAND

The Muslims in England are, quite openly, convert hunters. There is an air of aggressiveness and zealotry about them which the Buddhists lack; they cast their nets more widely, gathering in, here a Peer of the Realm, and there a Baronet, an Army officer, even a Christian pastor, but oftener the humble sons and daughters of middle and lower class homes. Thousands of Europeans have embraced Islam. The report of the Woking Muslim Mission for the first half-year of 1937 announces seventy-one open conversions during the period under review. In all approximately five thousand conversions stand to the credit of the Muslim Mission, whose influence, however, extends throughout the Western hemisphere.

To what cause are we to attribute this comparatively striking, perhaps startling, success? First, in order, I am inclined to put it to the simplicity of the Muslim Faith and the exactitude of its demands. Islam is emphatically an exoteric and elementary faith. (It has its esoteric mystical side

also—notably in Sufism—but of this the Muslim tracts disclose nothing at all). And it is monotheistic. Prayers are addressed to God alone. The immemorial declaration, “There is no god but God and Muhammad is His Prophet,” sums up its fundamental dogma or creed. Islam’s articles of Faith require belief in (1) Allah (God); (2) Angels; (3) Sacred Books; (4) Divine Messengers; (5) The Hereafter; (6) Judgment, *i.e.*, the measurement of good and evil; (7) Resurrection after death. The Pillars of Islam are five in number: (1) Declaration of faith in the Oneness of God and in the Divine mission of Muhammad; (2) Prayer; (3) Fasting; (4) Almsgiving; (5) Pilgrimage to the Holy Shrine of Mecca.

A second reason for the Muslims missionising success is to be found in the pronounced world-affirmation that characterises Islam. It is, in the main, a realistic religion, directed in all its precepts to the practical life of the world, essentially social yet exact in its disciplinary demands. The Muslim knows precisely what his religion requires of him. He knows that all men are equal in the sight of Allah, for the Brotherhood of Islam admits of no distinction of race or colour, of high station or low. The prince and the beggar are equal in the Mosque.

It should also be remembered in estimating the Muslim’s missionary success that, in some small degree, the erstwhile Christian may carry his old religion with him into the new. This statement may appear contentious, but it holds good, I believe, at least in this respect, that the Christian who

becomes a Muslim feels "at home" in his new allegiance; of the old "familiar faces" not a few remain, and, among them, the greatest of all, for the Muslim recognises Jesus as one of Allah's messengers. Likewise, he accepts the Christian Bible (at least he regards it as a preparatory revelation which the Quran completes) and along with it many of the Old Testament's "prophets"—Noah, Ishmael, Isaac and Jacob, for example—whom the Christian usually holds as questionably historical and in any case of no great account. Thus the convert is made to feel that in embracing Islam he is preserving the essential features of a familiar tradition in a larger setting. He may be wrong in this assumption; in actual fact he is relinquishing the distinctive marks of the Christian religion (e.g. the doctrine of Incarnation, however we interpret it), but at least he feels he is accepting no foreign faith. Manifestly it is easier for the unlearned Englishman to adopt Islam than to become a Buddhist or a Jain.

But the greatest single factor in influencing Europeans, and Britons in particular—to regard Islam in a favourable light is the Working Muslim Mission and Literary Trust. Muslims, as I have said, are expert proselytisers. On no occasion have I heard a Muslim speak in public without his seizing the opportunity of commending his faith, either openly (as sometimes he is expected to do) or, if the occasion required, by means of adroit assumptions and asides. For him no question is, or ever can be, *sub judice*, if it be one on which the Quran may con-

ceivably provide an answer. He regards the Quran as uncorrupted and incorruptible, and infallible guide and complete revelation. Hence the Muslim's single-mindedness. The Woking Muslim Mission, founded in 1913 by Khwaja Kamal-ud-Din, was officially registered as a Trust in 1930, in Lahore. Under its auspices weekly lectures are provided in the Woking Mosque and in a London Prayer House; Friday prayers are regularly maintained; Arabic classes are held, and lectures given to such non-Muslim organisations as are willing to give its missionaries a hearing. The British Muslim Society—an hospitable group, as I can personally attest—has headquarters in London and assists in the propaganda by arranging lectures and discussions and organising a festival celebration of the Prophet's Birthday. The Mission publishes the *Islamic Review* which, aiming at interpreting Islam "in terms that will appeal to the Western mind" is probably (together with the free literature which every genuine inquirer may receive) the most effective agent in securing converts and in combating misconceptions concerning the nature of the Islamic Faith.

The Shah Jehan Mosque in Woking stands to-day as a visible testimony to the Mission's persistent witness. Named after the third Begum of Bhopal, the principal donor, the Mosque was built in 1889 through the agency of Dr. Leitner, a renowned linguist who was at one time Registrar of the University of the Punjab. He intended it for the use of students, but the scheme—which also

allowed for the erection of an Oriental Institute—was dropped on Dr. Leitner's sudden death, and for some years the Mosque was a silent and empty monument to the absentee power of Islam. In 1912 Kamal-ud-Din (a Barrister who renounced his profession to become a missionary in England) re-opened it, and made it a living limb of Islam, a centre of Muslims of every race. The Mosque has to-day its resident Imam. M. Aftab-ud-Din Ahmad, the present holder of the office, is a worthy representative—a tall, slim, imposing figure, modest and gentle, zealous but no firebrand—an Imam of whom Christians approve, despite their dislike of the office he holds. Clearly, if Christians have still a desire to expel “the unitarian fiend”, they will have to set about the work with dispatch. But a new and a more charitable temper has arisen since John Wesley wrote those words. The Christian Churches will accept Islam, on sufferance, unless—an unlikely event-- The Muslims' harvest of becomes as bountiful in reality as the harvest of their dreams.

—THE INQUIRER.

ZAKAT

The sacred month of Rajab (1357) has set in with all its proverbial sanctity and veneration. Islam has enjoined upon us Muslims in this month to part with a portion of our income in the interest of the Society under the title of Zakat and has also fixed the items of its expenditure which are as follows :—

1. The poor.
2. The needy.
3. Those in debt.
4. The captives, for their ransom.
5. The wayfarer.
6. The officials appointed in connection with the collection of this obligatory contribution.
7. Those whose hearts are inclined towards truth (*e.g.*, the intending converts to Islam).
8. The way of Allah (*e.g.* the propagation of Islam).

Among the above items, the 6th, 'the wages of the officials appointed over them' particularizing the need of Bait-ul-Mal for the collection of Zakat, also, 6th, 7th and 8th items are exclusively meant for the propagation of Islam and its defence.

We venture to invite your attention to the fact that of all the Islamic institutions in India and abroad, the Working Muslim Mission deserves the first consideration. It is not a mere claim. Our

Institution has revolutionized the Western drift of religious notions. Now, the Westerners are gravitating towards Islam, and not a week passes without bringing the tidings of conversion to Islam of two or three non-Muslims. Propagation of Islam is the greatest national need of the Muslims all over the world. It pains our heart to find over and over again instances of Missionaries and other Christian Theologians wilfully misrepresenting Islam and mis-stating the facts. Sometimes they go to extremes and scandalize the holy Promulgator of Islam. The Western Magazines have never done reverence to our Holy Prophet. Unfortunately our Muslim brethren in India and elsewhere are totally in the dark about their harmful activities. The credit of combating all the unwholesome propaganda goes to the Working Muslim Mission alone. First, its founder took up the cudgels in defence of Islam and since then, our Missionary Staff have been leaving no stone unturned in this particular. Facts cannot be exaggerated. Our 26 years' output of work bears ample testimony to it.

In the circumstances, it is in the fitness of things that a greater portion of Zakat should be spent on this object, *i.e.* to place the correct version of Islam before the Western world. We can create a revolution so to speak within a short time if we have sufficient money to disseminate Islamic Literature. The whole world would be found thirsting for Islam, if only the Muslims would make up their minds to convey the blissful message to the spiritual deserts of humanity. This can easily be

done if our Muslim brethren would realize the importance of Tabligh and obey the injunctions of the Holy Quran with regard to the payment of Zakat.

We feel emboldened to place before you the claims of the Woking Muslim Mission, England, on your Zakat. May we, request you kindly to see that, when carrying out the commandments of the Holy Quran as to the payment of Zakat, a portion should be set apart by yourself as well as by your friends and relatives for the Woking Muslim Mission Trust, to be sent to uphold the noble cause of Islam. If our appeal, based on the accepted principles of Islam, meets with your approval, the money (Zakat) may be remitted to the Financial Secretary, the Woking Muslim Mission and Literary Trust, Azeez Manzil, Brandreth Road, Lahore. (Punjab. India), Or to the Imam, The Mosque, Woking, England.

Allah will reward you for the same.

Yours Fraternally,

Azeez Manzil,
Brandreth Road,
Lahore.
(Punjab. India).

KHWAJA ABDUL GHANI,
Secretary,
The W. M. M & Lit. Trust.

All remittances to the Financial Secretary, The Woking Muslim Mission, Azeez Manzil, Brandreth Road, Lahore, (Pb. India) or The Imam, Mosque Woking, Surrey, England.

AN APPEAL

The Woking Muslim Mission has spent, so far, a calm and peaceful life in England. The missionary campaign of this institution in its stay of 26 years in the West has been assiduously carried on with meritorious success by our ardent workers and missionaries; so much so that even the hostile propagandists also paid it a tribute.

Our publications and monthly magazines reach far-distant corners of the world. The westerners are galvanized into life by the potent and magnetic force of our literature. If we were to engage a hundred missionaries, to be sent to various countries, their missionary services would not transcend our efforts. The publications of the Woking Mission enjoy well-deserved fame in the literary world.

The Shah Jehan Mosque, Woking—our centre of propaganda work is a constant resort of pilgrims and is, so to speak, a miniature of *Baitullah Sharif*. From here we broadcast Islamic literature to Africa, America, Japan, Australia, Malaya, China, Iran, Arabia, Turkey, etc. We publish from time to time in the pages of the *Islamic Review* (English) and *Ishaat-i-Islam* (Urdu) the letters of New-Muslims, and of those who are inclined towards Islam. Probably you have read issues of both journals.

In view of the above, there is every likelihood of a wrong idea that our work is on a safe financial basis. The matter is quite the reverse. The income accruing from the annual subscriptions of our two magazines and a fortnightly Gazette by no means

covers the missionary expenses at Woking, and the meagreness of income results in a huge deficit in our Annual Budget. We have, therefore, often to encounter serious hardships and difficulties. Owing to economic depression, some of our permanent donors have stopped their financial assistance. If the expenditure at Woking is curtailed, it will be a disgrace to the whole Muslim Community, as decrease in expenditure must mean a serious falling-off in our missionary work. We have cast optimistic glances on all sides but without result. We have, therefore, deemed it fit to introduce to you the Mission, its work and its needs.

May some godly personality rise to the occasion and alleviate our constant financial difficulties

—*Secretary the Woking Muslim Mission and
Literary Trust Lahore.*

All remittances to the Financial Secretary, The Woking Muslim Mission, Azeez Manzil, Brandreth Road, Lahore, (Pb. India) or The Imam, Mosque Woking, Surrey, England.

DEAR BRETHREN-IN-ISLAM,

Assalam-o-Alaikum.

It is an established fact that the Woking Muslim Mission, England is the only institution of its kind in the West. Its policy has all throughout been very wise. It has steadfastly stood for united Islam and has been fighting Christian prejudices against Islam for nearly a quarter of a century with arguments that belong to universal Islam. Its success, which can be described as monumental, is owing to the wise policy of absolute non sectarianism.

Besides policy, the working of the Mission is also very methodical and effective. For any propaganda of Islam, its books, its pamphlets and its magazines are absolutely indispensable. If there is any true appreciation of our religion by the West to-day, it is mainly due to the propaganda, literary or otherwise, emanating from the Muslim Mission at the Mosque, Woking.

The mission, therefore, deserves the support, moral and material, of all right-thinking Muslims the world over.

Yours-in-Islam,

Members of the Managing Committee
of the Woking Muslim Mission Trust.

AN APPEAL TO THE MUSLIM WORLD

Things are shaping and reshaping themselves the world over and to all appearance a huge catastrophe is ahead. All thinking persons are anxiously awaiting this critical time. Will it mean a new world—a new order of things—a world devoid of any faith in the Living God? For millions of men and women there is no answer to this question. But is there no answer from the Muslim World, that world which claims to represent a living Faith which earthly vicissitudes can never alter?

The West is the hub of human activity at the moment, but it is showing signs of a rapid decline. Can a new shape be formed from its crumbling ruins? Is there any active desire on the part of the Muslim World to make the attempt? Look round and see. (I am not indulging in a poetic fiction). when I say that the Woking Muslim Mission is the very symbol of the future of the West, and, for the matter of that, of the World at large. Around this alone is cent per cent the hopes of a sinking civilization. The West has the urge of life, but it has lost its way in the desert of intellectualism. Spiritual assurance is needed from some living religion to enable it to come out of the wilderness—such, at least, is the belief of the Muslim World. Yet the Muslim World is practically indifferent towards this huge problem. Nevertheless, if there has been any attempt on the part of Islam to give this compassionate help to Europe in a suitable way, it has been, and is, through the Woking Muslim Mission.

Whatever our detractors may say of us, no one can challenge the statement that the Mosque at Woking is the only institution in Europe whereto a seeker after truth can turn for right and enlightened information on the universal principles and teachings of Islam.

I wish Muslims had realized that everywhere their energies are being frittered away in causes of a temporary, local or partisan nature—that not one Institution can be found elsewhere which undertakes to safeguard the Universal religious interest of Islam, and that, in the midst of this Muslim indifference, and sometimes unconscious obstruction, the Woking Muslim Mission has been fighting on for the glory of Islam against the world in general and the West in particular. So it can safely be said that it remains to-day the sole glory and prestige of Islam in a world strong in arms and intellect, and bent upon crushing it out of existence; a world thinking, in its ignorance, that Islam is a curse to Humanity, not knowing yet that it is the sole panacea for all its ills.

And yet, of late, this Mission has been suffering from a serious financial handicap—a financial crisis, I am told, which has already reached dangerous proportions. I do not know how effectively to appeal to the Muslims' sense of religious pride. All I can say is that a nation that cannot maintain this much of its outpost duty in the West can hardly, and should not, claim to be a living religious nation, destined to shape the destiny of Mankind.

IMAM, THE MOSQUE, WOKING,
Surrey, (England).

*ABOUT OURSELVES

The Woking Muslim Mission and Literary Trust, Woking, England, is neither a *Qadiani* nor an *Ahmadi* movement. We believe the Holy Prophet Muhammad (on whom be the peace and blessings of Allah) to be the last and the Seal of all the Prophets. Any claimant of Prophethood after the advent of the Holy Prophet Muhammad is considered by us to be beyond the pale of Islam. The signatories do not belong to the Qadiani movement.

KHWAJA NAZIR AHMAD,

BARRISTER-AT-LAW,

Vice President.

ABDUL MAJID

M.A., B.T.

Ex-Imam of the Shah Jehan Mosque, Woking,
England.

AFTAB-UD-DIN AHMAD,

B.A.

Imam of the Shah Jehan Mosque, Woking,
England.

KHWAJA ABDUL GHANI,

Secretary,

The Woking Muslim Mission
and Literary Trust.

*Resolution No. 100, dated November 11, 1934, of the managing committee of the Woking Muslim Mission and Literary Trust, Lahore.

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